¶ The Bankette of Sapience gathered oute of dyuers and many godlye authoures. By syr Thomas Elyot knight worthye to be red, and had in the handes of all christyans. Newly augmented and Imprynted. a. M. D. lvii.

¶ Imprynted at London by Jhon Wally, dwelling in Fosterlane.

Cum Priuelegio ad imprimendum solum,

1547

¶ To the kynge our moste gracious souereigne Lorde, the Prologe of syr Thomas Elyot Knyghte, to the Banket of Sapyence.

After longe fastynge and also much trauaile, it hathe bene thought euer, moste noble prynce, not only conuenient, but also to stande wyth good reason, to haue a dynner or supper prouyded wyth meates sufficyente, as well to recreate the vytall spyrytes, as to restore eftsones the stregth abated by laboures. Wherefore ouer in thys tyme of the yere, called the spring time, prouoked bi the natural beute & ioyous aspect of florysshyng habyte of thys temporal world, the nature of them, in whō is any sparke of gentyll courage, requyreth to solace and banket wyth mutuall resort, communicatynge together theyr fantasyes & sundry deuyses, whiche was not abhorred of the moste wyse and No-

70338

ble Phyloſophers, as may appeare to the that haue wytſauſed to reade the warks of Plato. Xenophon, and Plutarch, whyche they named Symposia, called bāketts in Englyſh. Semblably I beyng ſtyred moſt excellent Pryncc: by a lyke implatiō, conſideryng the longe abſtinence and faſtyng of thys preſent Lente, wyth alſo the contynuall trauayle that your hyghnes your coūſayle, and dyuers your ſubiectes haue ſuſtayned in conſultynge about the weale publyque of thys yours graces moſt noble realm, I haue prouyded thys lytle banket, ſo is thys lyttle treatyſe intytled composed of ſondrye wyſe counſels, gathered by me out of the warkes of moſte excellente perſons, as well faythful as gentyles. And lyke as in this luſty tyme, thynges do appere in ſundry delectable coulours and faſhyons: ſo in thys lyttle boke ſhall your grace & other readers behold ſentences ſundry and dyuers, whych I do apply vnto banketting dyſhes, made and ſeaſoned by Sapyence her ſelf, and ſerued forth to the Table by them, whych dyd write or pronounce thē And as for me, I haue no more parte in

the

the banket, nor deserue anye more praise therfore, then one of them that beareth a torch before euery course whan they com from the dresser. And yet where ther is such abundance. I maye perchaunce for my labour haue the reuertyon or scraps of some of the dyshes. Finally forasmuch as diuers meates be of diuers qualyties, some swete, some poynaunt, some aygre doulce: it shal be expedyent, ỹ euery dysh of thys bāket, be throughly couched, doubtyng not but how so euer the taste shall content men, al shalbe holsom, if they be wel masticate, & not hastely deuoured.
This lytle wark wyth my labours haue I dedicate vnto your highnes, vnto whō of bounden duety beyng your hūble seruaūt, I ow al my studyes, praier, seruice & loyalti, besechyng your grace to receiue thys lyttle warke, as a token of my syncere mynde & intent, accordyng to youre accustomed & incomparable gentlenes. And for my part I shall deilye praye the auctour and fountain of sapyence to preserue your most royal person, in the abūdaunce of hys grace, to the comforte of your louyng subiectes.

The

76338a

THE INTRODVCTION to the banket.

SApience hath builded a house for her self she hathe prepared her wyne, and layde forth her table, she calleth out abrode in the stretes. and in the chief assembly of people, and at the gates of the city she speaketh wyth a loude voyce: Ye babes howe longe wyl ye delyte in your childishues? And how long wyl foles couet those thynges, whych shall hurt them? And they whych lack wyt, hate knowledge and learnyng? Come on, & eat ye my bread and drynke my wyne that I haue ordeyned nowe for you. To me do belong counsell and equity, myn is Prudence and myn also fortytude. By me kynges do raygne, and makers of lawes do determine those thynges that be ryghtwyse. By me Rulers do gouerne, and men in auctoritie do geue sentence accordyng to iustice. I loue them that loue me, and they that wake early shall fynde me, with me do remain both substance and renome, stately riches, and iustice my frute doth excel gold & stones precyous and my braunches ar better than fine tried syluer, my walkes be in the hygh wayes of iustice, and in the myddest of the pathes of iudgment. to the intent that I wil make the rich that do loue me, and fyll by theyr treasures.

ABSTINENCE.

VYne and youth is a double flame of carnal desyre. Hier mus.

That man seldome falleth into thinges vnlewful whyche in thynges lewfull gregor can sometyme refrayne.

A man shoulde so knowe the crafte of contynence, that therwith he may slea ỹ vyces of the body, & saue wel his person

Naturne is content with a fewe thinges and lyttell, whose contentacyon yf thou doest oppresse wyth excesse, that whych thou eatest, shall be vnto the vnpleasant or hurtfull. Senec

Better is a man patient then strong, and he that maystreth hys wyl, surmounteth a conquerour. Salom

ADVERSITIE.

THye potters vessell is tryed in the furnesse, and good men be proued in time of aduersitie. Salom

Hyde thy myssortune, that thyne enemy reioyce not.

 perlan

76338a

ca There is nothinge so greuous, but an vpright minde may finde therin solace

ca. In all thy troubles remembre this reason, hard thynges may be mollified, strayt thynges may be lowsed, and heuy thynges shall lyttel greue them that can handsomly beare it.

lus. Trouble is cause of pacyence, pacience maketh profe, profe bryngeth in hoope, hope is neuer rebuked.

My chylde neglect not gods correctiō but whan he doth punyth the, thynke it not tedyous, for whom God loueth, hym wyll he chastyse.

gustin Coles beyng in the forge, do bren & cōsume, but the gold is there tryed, ỹ one is turned to ashes, while ỹ other is fined. The forge is the world good men are the gold, aduersity is the fyre, the workman is God,

rmarde It pertaineth to vertue, to suffer aduersity, it belongeth to wisdō in aduersity alway to be merry, pluck vp thi hart, & suffer gods pleasure for the chefe part of vertue is to taste and fele howe swete & delectable is the lord of all wysedome.

ctātius The wyse man in tourmentes is euer more

more happy. But he that is troubled eyther for fayth for iustyce, or for God almyghty, that sufferaunce of payn bryngeth a man to perfyte felicitye.

I iudge the to be mysserable, that neuer knewest mysserye. What a mã may or maye not, it is neuer perceiued, vntil he be proued. Seneca

AFFECTION.

Where affection once in the hart of man entreth, and floweth into his breast, and drowneth hys hart, fydelity, vertue, good fame, and honestye hym cleane forsaketh, and he dayrye in all myscheefe increaseth. Plautus,

Wher affection aboũdeth, ther good fame and vertue oftentimes perisheth. Euripides

AMBICION.

They that be infected with ambitiõ and are desyrous of honour, wolde be erhorted to possede onlye suche treasures as is vnspotted, and clean frõ all mischefe, whych may not of any enemy be corrupted, nor with rebuke noted, nor with any dishonestly slaundered Plutarch.

The deuel dyd fal only because he rather wold be a Lord than a subiect. Augustin

76338a

Gregorius

He that is in auctoryte, let hym cõsyder how he commeth to it, and cõminge wel to it, how he ought to lyue wel in it & lyuyng wel in it, how he must gouern and gouernyng wysely, he must oft call to remembraunce hys own infyrmity.

A vertuous manshuld receiue ruleor auctoryty: as if he wer thyrto cõpelled: but he that lacketh vertue, though he be compelled, yet let hym not take it.

Bernarde

Ambicion is a subtyl myschefe: a preny poyson, a couerte pestylence, the forger of decept, the mother of hypocrifye, the nourse of enuy, the foũtain of vices the mouth of deuotyon, the blynder of hartes, makyng dyseases of remedyes, & sycknesse of salues.

Tullius

It is hard for hym that desyreth to be abone all men, to kepe alwaye equitye, which is the chief part of iustyce.

He that is desyrous of glory, is soone fyred to do thynges against equitye.

AVTHORITIE.

Quintus curtius,

HIgh authority is alwaye in peryll. For it is hard to hold that, whyche thou canst not weld.

They

They that wold excel al other in a city or country, shoulde allure theyr inferyours wyth indifferency, gētylnes, and liberality. And content great men with diligence, affabylity, and sobrenesse, and wyth good reasons reteine them in the weale publyke, in one consēt & agremēt. Plutar

Flee that authority, wherein spryngeth continually new occupation and sundry Seneca

AMITIE.

I Suppose thys to be the very true law of amity, a man to loue hys frende no les nor no more thā he loueth him self Augusti

Amity eyther taketh or maketh men equal, & wher inequalyty is, by preemynence of the tone, and muche basenes of the tother, there is much more flattery than frendshyp. Hieronymus,

In amity the thyng is not so much to be sought for, as the wyl & intent, ẏ tone betwene men is oftentymes geuen, the other only procedeth of loue, & the same thyng to wyl or wyl not, is cōstāt amity

Wher the maners be diuers, and studies repugnant, can neuer be frēdshyp. Ambros

He that is beloued in tyme of prosperitye, Gregor

7633a

ritye, it is very doubtfull, whether the
fortune, or elles the person be the thing
that is fauoured.

lomon A faithful frēd is a sure protectiō, he
that fyndeth such one, findeth a treasure

A frend is not known in things that
be pleasaunte.

In thynges dyspleasaunt, an ennemy
is spyed.

lidorus They be neuer faythful in frendshyp
whom gyftes haue gotten, and loue ne-
uer ioyned.

That is true frendshyp, that loketh
for nothynge of hys frende, but only his
fauoure, as who sayth, wythout mede,
loueth his louer.

Plato We be not born for our selues onlye
but partly our country, partli our frēds
clayme an interest in our natiuity.

Tullius Let vs see, that we vse alway that li-
berality, wherby we may profyte oure
frendes, and do no man damage.

In thynges most prosperous the cou-
sel of frendes is most to be vsed.

Salustius. The strengthe of a realme dothe not
consyst in great puissaunce or treasure,
but in frendes, whō thou canst get ney-
ther

ther by force, nor prouide thē wyth mony, but they be prouyded wyth gētilnes and confidence only.

APPARAILE.

The apparaile, the laughter, & gate of a man do shewe what he is. Ecclesia

The right apparaile of chrysten men and women, is in no manner of deceytful painting & trimming, nor yet the pompous apparail and iewels, but it is they? good conditions and maners. Augustin

Nether to much sluttyshnes, nor exquisite niceneſſe becometh a christian. Hieronymus.

Thou woman whan thou paynteſt thy face with material colours, thou puteſt out the true picture of God. Ambrose

Foul maners wars thā dyrt defileth faire garmentes, fayre condicios do garnysh foule garmētes with laudable acts Plautus

She is not wel apparaled that is not wel mannered.

He that fain wold haue busynes, let hym get hym a shyp and a wyfe. For in no two things is ther more busines, for if thou entendeſt to apparell thē bothe, thei two wil neuer be sufficiētly trimed

Almes

ALMES DEEDE.

bias, If thou hast much, geue than abūdantly: If thou haue lyttle, yet geue somewhat gladly: therby doest thou lay vp a good tresure again ẏ time of necessiti

For almesse deliuereth the frō sinne and from death, ne wyll suffer thy soule to enter in darkenesse.

Dauid, Blessed is he that consydereth ẏ pore man and nedy, in the troublesome daye

Salomon the Lord shal delyuer hym.

He that stoppeth hys eare at the cry of the pore man, he shal once cry, and god shal not here hym.

Ecclesi, He that doth almesse, dothe offer vp sacrifyce.

Paulus, If I geue al my goodes to the feding of pore men, and haue not charity, it nothyng shal profyte me.

Augustin, Almes of the hart is much more thā almes of the body. The almes of charity without worldly substance suffiseth, that which is corporally geuen without a mercyful hart is not sufficyent.

Idem Perfyt cōpassyon is to preuēt the hūgry, or the begger desyre the. Charity is not

not perfyte, whan cravyng erhorteth it.

ACCVSATION.

IT is better that an yll man be accused, than to be suffered to goe vnpunyshed. Liuivs,

ARROGANCIE.

A Sturdy hart shal susteyn damage, and he that loueth peryll, therein shall pearyshe. Ecclesiast

The congregatyon of proud mē shall neuer prosper, the synne that in theym is planted, shalbe dygged vp, and not be perceyued.

To set lyttel by that, whyche men do eme of the, is not onely the sygn of an rrogante person, but also of a man fo-yshe and dyssolute. Tullius

AGE.

AGe whych is reuerende, is not accounted by length of tyme, or nombre of yeres, for the wyt of man is ot the hoore heares: but very age is yfe vncorrupted. How semely is it to a Ecclesiast

whyte

76338a

white head to haue a good iudgement, & to old men to vnderstand counsayle:

Seneca

There is nothyng more reprochfull, than an old mà, whych hath none other argument to proue that he hathe lyued longe, but only his yeres.

AVARICE.

Christus apud Lucam.

O With what difficultie shall they y haue mony enter into the kingdō of heauen: Verily I say vnto you, more lightly may a Camel passe throughe the eye of a nedel, than a ryche man enter into the kyngdome of heauen.

Paulus

No dout but they that be riche or couait to be rich, do fal in temptatyon and snare of ỹ deuel, into sūdry vnlefull desires, & also vnprofitable, whych drounceth a man in damnatiō & death euerlasting.

Eccles.

To a man couetous and nigard, substaunce is to no purpose, to an enuyous man what profyteth ryches?

Ieremias.

From the least to the moste, all men be couetous, from the Prophet to the priest, all do dissemble.

Bernarde

The chariot of auarice is caried on four wheles of vyces, wh.ch ar faint courage

vng.n

vngētelnes, contempt of god, forgetfulnes of death: And two horses do draw it rauenye and nygardshyp: to them both is but one cartar, desyre to haue, that carter dryueth wyth a whyp, hauyng two cordes, appetyte to get, & drede to forlet.

He that heapeth vp ryches, & setteth hys mynde to gather for other men, hauyng no respecte to iustyce, hys goodes shalbe consumed in ryot and folye. Salomo

He that hydeth corne, shall be cursed of people, and benedyctyon shall lyghte on them that be sellers.

Substance sone come by, shal minish & that whyche by lyttle and lyttell wyth labour is gotten, shal encrese & continue

Yeland pardition be neuer filled, nor the insacyable eyen of a couetous pers̄.

He that maketh hast to be ryche, and hath indygnatyon at other, litle weneth he how sone after nede wyl attach him.

Euerlastyng wo be to hym that couetously dothe gather to maynteyne hys house: that hys nest maye stande hyghe, and thynketh to escape the great stroke of vengaunce. Abacuc.

Pouerty lacketh many thynges, couetyse

76338a

neca

tyse all thynges. The nygard to no man is good, but to hym self he is worst.

S

Money, if thou canste vse it, is thy seruaunt and drowdge, if not the is thy Lady and soueraigne.

ullius

To practyse in the publique wele for to get ryches, is not onlye a shame, but also a thyng to all men most odyous.

Salustius,

Inordinate desire of ryches and rule is the fyrst matter, wherof springeth al euyl, for couetous appetite, subuerteth credence, honesty, and al other vertues.

Quintus curtius,

It is hard to contente vs wyth that, whych occasyon doth proffer. for ỹ thyng that commeth fyrste, dothe abhorre vs, whan we hope to haue better.

BABLINGE.

Marthesi

That whych palleth out of ỹ mouth commeth from the hart, and that is the thyng that defyleth a man.

Salomon

In much babling lacketh no sinne, he is wyse that can temper hys language.

Seneca

A babblyng ennemy shal lesse annoy the, than he that speaketh nothyng.

Aristotell

That whyche is oftentymes spoken, troubleth the hearer.

Machrob

Talke so w̃ me, as if god did here the

speake

speke so to god as if men vnderstode the

BATTAILE.

That fortytude which preserueth by batayle the countrey from infidels, & at home defendeth feble men, & true men frō theues, agreeth w iustice. Hieronymus,

In wars the multytude, nor the puissance vnlerned may so much auail toward victory, as knowledge & exercyse.

He that despyseth peace, let hym prepare for warres, he that woulde vanquysh, let hym instruct wel his people: And he that woulde acheue hys exploitures, let hym fyght wyth crafte, & not wyth chaunce or aduenture.

War wold be in such wyse taken in hand, as nothyng but peace shulde seme to be sought for. Tullius

Octauian themperour was wont to say. That war shuld not be stryred with out surety that the gain shulde be more than the charges, least that the victorys goten wyth much losse & small aduauntage, may be lyke to a fysshoke of gold. whych eyther beyng broken or lost: cannot be payd for wyth that that it taketh Victory resteth not in a great army but Sextus aurelius

76338a

achabe lum, the strengthe of the battayle commeth from heauen.

lutarch, Chabrias a noble man was wont to say, an hoste of harts that had a Lyon to theyr captayne was more to be dreade, than an hoste of Lyons beyng led wyth an Hart.

alustius, These foure thynges oughte to be in a great capytayne, knowledge in armes valyant courage, authority and fortune

ulius Ce ar, Sobrenes in a soudyour is no lesse commendable, than strength and hardines.

Idelnes is moste contrarye to soudiours attemptates.

BENEFITE.

Ecclesiast Do thou good to a good man, and thou shalt synde recompence, and if he can not requyte the, yet God shal remember the.

Democritus, If thou practyse benefycence on a persone unworthye, thou geuest occasyon to fooles to do lewdly.

Seneca That benefyte commeth late, that abydeth a crauyng.

Tacitus, A shrewd turne is soner requit than a good turn, for thãke is reputed a charge reuen-

reuengyng for a gayne and aduantage.

Those benefytes are most thankful, whiche a man fyndeth redy, and cometh on quickly, wherin is no tarieng, but only the shamefastnes of hym that shall take them. Seneca

BISSHOP.

A Byshop must be without faute, as the stewarde of almyghty god, not proude, not wrathfull, not drunkly no fyghter, not couetous of dyshonest gayne; but a good householder, bountyfull, wyse, sobre, iust, holy, and contynēt, hauing the true maner of speche, which is accordyng to lernyng, wherewith hee may exhorte by holsom doctryne, and reproue them, which will speake to the cōtrarye. Paulus ad Titum

BOSTINGE.

Be thou praysed of an others mouth, & not of thyne owne. Let a straūger cōmēd the, & not thyne owne lippes. Salomon

Nothyng doth more mynishe a mans commendation, then moch auauntynge the successe of hys actes. Valerius Max

7633a

Ciceto

It is a foule thing a man to tel much of hym selfe, specyallye that whyche is false, and wyth mockes of them whych do here hym, to seme to resemble the bo stynge souldyoure.

CHASTITIE.

Christus in Matth,

If thyne eye be symple or cleane, all thy body shalbe bryght.

Chastitie is the beauty of the soul, or of the Kynges Doughter, whyche is from wythin.

Augustin

Where necessity is layd vnto chastitye, authoritye is geuen to lecherye, for neyther she is chaste, whyche by feare is compelled, nor she is honest, whyche wyth mede is opteyned.

Bernarde

Chastitye wythoute charitye is as a lampe wythout oyle, take the oyl away the lampe geueth no lyght, take awaye charity, than pleaseth not chastity.

Casiodorus

There be syre thynges, ye do preserue chastite, sobrenesse in dyet, occupation, war ones of the inner apparayle, refraining of the senses, that is to say the fiue wyth. Also seld communicatyon, & that wyttes honestye, & eschuing oportunity of the person, the place, and the tyme.

Chari-

CHARITIE.

IF I had the spirite of Prophetye, and knew all mysteryes, and all maner of cunnyng: Also if I had all fayth, in so much as I could translate and carye a waye Mountaynes, yet wer I nothyng if I lacked charitye. Moreuer, if I dyd distribute all my goodes, in feding pore people, and although I gaue my bodye to be burned, hauing no charitye, it nothing auayleth me. Charity is pacyent and gentyl. Charity hathe enuye at no man, it dothe nothinge a misse, it is not puffed out wyth pryde, it is not ambicyous, she seketh not her profyt, she is not moued, she thinketh none yll, she reioyseth in no mischief, she ioyeth wt truthe, all thyng she suffereth, all thyng she beleueth, al thynge she hopeth, all thynge she beareth, charity neuer fayleth. Paulus.

CONSTANCE.

AWel to much reioysinge in prosperity, as to much sorow in aduersity betokeneth lightnes. Tullius

What so euer is don by necessitye is shortly dissolued, and that which is willingly receiued, of long tyme abydeth. Hieronymus.

76338

Seneca He that is constant feleth no trouble, and is without heuynesse.

Tullius Nothing so well becommeth a man, as in euerye enterpryse and takynge of counsayle, to be sure and constant.

What is so great foly, or so vnworthy a wyse mans constance and grauitie, as is false opinyon: or boldly to defend that which he doth not vnderstande wel and sufficyently?

CARNALL APPETITE.

Hieronymus, Carnall appetite is alway a hungred and of that whiche is passed, a man is not satisfyed.

Tullius It agreeth not with reason, that hee whom feare cannot vanquyshe, to bee subdewed with couetise, or he which can bee ouercome with no peyne, to be vanquished with carnall affection.

Carnall appetite more often leaueth behynde her, cause of repentaunce, than of remembraunce.

Carnall appetyte ennemie to reason, letteth all counsayle, & doufketh the eyen of the mynde, nor with vertue wyl haue any meddlyng.

Con-

CONSIDERATION.

HE that intendeth to do any thyng, let hym consyder, not onelye howe conuenient is the thing that ought to be done, but also what power he hath to bryng it to passe. Tullius

If we wyll consyder what excellency and preeminence is in the nature of man we shall well vnderstande, howe horryble a thynge it is to flowe in excesse, and to bee wanton and delycate, howe fayre & honest it is to lyue warely, contynently, sadly, and soberly.

Yee whom fortune neuer deceyued, bothe not without cause remembre the vncertaynte of sundry aduentures. Liuius

If thou consyder well thynges that be passed, thou shalt the better geue counsell in thynges that may happen. Socrates

Remembraunce of artes passed sheweth to vs, wherein we offende, and conferryng it with thynges that be present, we are taught how to reforme it. Galenus

CONFESSION

76334

Augustin

Confessyon is the remedy of soules the confounder of vyces, the restorer of vertues, the vanquysher of Dyuells, what wyll you more? It stoppeth helles mouth, and setteth wyde open the gates of paradyse.

Ambrose

The vengaunce of god ceaseth, wher mans confessyon tymely preuenteth.

Bernarde

Confessyon is the life of a sinner, the glorye of good men, to offendoures necessarye, and yet vnto iuste men not inconuenyente.

CONTEMPT OF VVORLD lye thynges.

Augustin.

The world is a sea, and eueri mãs couetous desyre, is noughte elles but a tẽpest. Dost thou loue god? than walkest thou on the sea, and the feare of the world is vnder thy fete, louest thou the world? he wyl swollowe the, for he can fol hys louers vnto him, but he can not beare them.

Therfore, whan thy hart flyttreth in couetous apetite, call to thyne ayd christis diuinitie, that thou mayst vanquish thyne inordynate folye.

The plesure of this world is vanity. Augustin
whych wyth much expectation is loked
for, & whan it is come, no man can hold it

Boste not of to morow, thou wotest Hierony-
not what the daye wyll bryng, whan mus
it commeth.

Set lyttle by ryches, and thou shalte Chrisost
be rych: set lyttel by renowm, and thou
shalt be famous: Care not for aduersyty-
ous, and thou shalte ouercome theym,
passe lyttle on rest and quyetnesse, and
thou shalt optayne them.

In thynges pertayninge to man, no Lactantius
thynge is so diligently done, but that as
muche by the puissaunce of man it may be
vndone for the workes of men mortal,
also be mortal.

Nothyng is so hawty, that it is with- Seneca
out feare. Where ther is suspycyon, the
life is vnpleasaunte.

He that is dedycate to the hasards of
fortune, he prepareth for him self much
matter to trouble, whych wyl not hast-
ly be taked.

Ther is one way to go surely, y is, to Idem,
set lyttle by thynges worldly, and a man
to hold hym contented only with honesty

Cuilyn

7633a

CVSTOME.

Augustin. In thinges wherof holy scripture hath determyned no certentie, the vse of godes people, and statutes of fathers are to be holden for lawes. And likewise as transgressoures of gods lawes are to be punyshed, so contemnours of eccleſyaſtycal customes ought to be chastyſed.

Isidorus The wounde often renewed is harde to be healed.

Seneca. Custome teacheth that to be lyttell, whych semeth to be greate.

Correccyon and dyſcyplyne fourmeth good maners, and men fauoreth alwaye of that thynge, whyche in youthe they haue learned.

Augustin In truth whych appereth openly, custome must gene place to verity.

CORRECTION.

Augustin He that byndeth a frantycke man, & waketh hym that hath the letargy or slepyng sycknes dyspleaseth both, louyth both and healeth both: both whyles they be sycke, do disdayne him, & whē they be hole, yet both do thanke hym.

Correct

Correcte not a scorner, leaste he hate the, correcte a wyse manne, and he wyll thanke the. Salomon

In correccyon wrath is specyally to be prohybyted, for that he wyl punysh, whā he is angry, he shall neuer kepe well the meane, whyche is betweene to much and to lyttle. Tullius

A gentyl horse is ruled with ỹ glimse of a rod: A dull royle wyll vaneth fyre wyth the thrust of aspurre. Quintus cursius,

It is better to be of a wyse man corrected, than to be wyth the flattery of fooles beteyned. Eccleſi,

The eare which wyll heare hys owne lyfe rebuked, shall dwel in the myddel of them that be wyse men. Salomon

Be of thyne owen lyuyng a sharpe correctour, and of other mens a gentyll reformer, & let men here the commaunde sinal thynges and easy, and that thou thy self doest great thynges and paynfull. Chriſoſt

Correct thy frend secretely, and praise thy frend openly. Seneca

It is the parte of a wyse man, to roote vp vyces, and not the offenders.

A good cappytayne ordereth hys men better,

76334

better by keping them from yll doyng than by sore chastisynge.

COVNSAILE AND Counsaylours.

Ecclesiast They that do all thynges wyth cou-
sel, are governed by wysdome.

Cal not thy to thy counsel, which lacke discretiō, for they cā loue nothing but that which contēteth their apetite

To euery mā disclose not thy mynd, lest som do dissēble, & after reproch the.

Son do al thynges by coūsel, & whan thou hast don thou shalt neuer repēt ȳ.

Salomon Obserue wel the law, & follow good counsel, and thy soule shal haue life, And thou shalt walke truely, and thy foote shall not tryppe.

Ioan Beleue not euery spyryte, but proue wel the spyrytes if they be good.

Tullius Armure abyde is of lyttell effecte, but if there be counsel at home.

Gouernoures of the weale publike, ought to be like to the lawes the which not for dyspleasure, but only for equity do punyshe offenders.

Marius Max That publyke wele is in better state and in a manner more sure, where the

pryce

Prynce is not good, than wher the kinges counsellours and cōpanions be yll.

All vyolent attemptates beynge set forth without counsel, at the beginning are puissaunte, but in continuance they are insuffycyente. Tacitus,

Who will iudge hym to be necessarie in an other mans cause, whyche to hym selfe appereth vnprofytable? Ambrose

Thereto ben two thinges to councel moste contrary. Hast and Dyspleasure. Seneca.

After hastye counsayle nexte foloweth repentaunce.

Ill counsell is worste to the geuer. Hesiodus

Power without counsell oftentymes breaketh his neck wᶜ his owne bourden. Horatius,

COMMVNICATION.

Vhan thou arte amonge fooles, kepe thy wordes in store. Ecclesiast

Amonge wyse men bee redy to commune.

In the presence of greate men preesume not to speake, and where as bee thyne elders talke not to moche.

Honour and prayse be in the wordes of a wyse man: The toung of a foole is Salomon

hys

7633a

hys proper subuercyon.

Pullius — Dyspute not wyth a person dysdaynful, least he sittyng styll, do lye in awayte for thy wordes.

I — It is a thynge foule and rebukeful, in a sad matter, to bryng in wordes wanton or mete for a banket.

CRVELTIE.

Christus in Matth. — LOke what mesure you gene vnto other, like measure shall be met vnto you.

Ecclesiast — They which delyte in the fall of good men, shalbe taken in a trap, and shall be consumed wyth sorow or euer they dye.

Iacobus — Iudgement wythout any mercy shall be geue to hym that wil not be merciful.

Seneca — The best exãple, wherevnto a prince should conforme hym, is to be suche one to hys subiectes, as he woulde that God should be to hym selfe.

Idem, — It is euen as yll at home as abrode to be much feared, as yll to be madde of thy slaues and droudges, as of thy chiefe seruauntes: no manne lacketh power to do harme: Adde also thervnto, that he that is madde, of necessity feareth. Neuer mã

mought

mought be terrible, and also in surcrye.

CVRIOSITIE.

SEke not for that, which is out of thy reach: Serch not those thyngs, that exceedeth thy puissaunce, but thynke on that, which god hath cōmaunded the & in hys sūdry warkes be not to curious Salomon

COMPASHION.

They that truste muche to theye frendes, knowe not how shortly teares be dryed vp. Qu[illegible]tus cu[illegible]us,

DEATHE.

HE must liue yll that lacketh knowledge howe to lyue well. [illegible]a

They whych prepare them to battayle before that battayl approcheth they beyng alwai redy, do easely sustein the fyrst brūt, whych is most troublous so deathe or fortune alwayes loked for; is and seemeth moore easye wyth lesse payne suffered.

One day demeth another; but the last geueth iudgement of al that is passed. Pli[illegible]

DELICAT LIVING.

AS it is impossyble, that fyre should inflame wythin water, so it is impossyble, that contricyon of harte Chrisost

7633a

should be greate in thynges that be delicate: for they be mere repugnante the one to the other, the contricion beynge mother of weping, delicatenes of laughinge, shee straineth and wryngeth the hart, this louseth it & setteth it at liberty

DECEITE.

Seneca

MEn can better suffer to be denied than to be deceyued.

Tullius

Wher wrong is comytted by two manner of wayes, eyther by force, or by fraud, fraude belongeth to a fore, force to a lion, both thone & the other is to the nature of man wonderful cōtrary

Laercti.

We ought more to beware of thenuy of our frendes, thā of thassautes of our enemies, for these be apparāt unto us, thother is couered: & the craft to a noy, whiche is not loked for, is euer mooste daungerous.

Salomon

A false wytnes shal not be wythout punyshment, ne a forger of lyes shal escape from correction.

DETRACTION.

Paulus.

Neither detractors nor yet extorcyoners shall possesse the kingdome of heauen.

Neuer

Neuer detract or backbite any man nor be sene to get prayse by rebukynge of other: but lerne more to adorn thyne own lyfe, than to defame others, remēbryng the scripture, which sayth, Loue not to pul away a más prayse, lest thou be plucked vp by the rotes. Hieronimus.

To slaunder, or to here slanderers. I cā not tel of thē two which is most dāpnable Bernard.

We ought to suppose that detracting or yll reportynge one of an other for a pryuate auantage, is more agaynst nature than to suffer any discommoditye, be it erteryour or bodelye. Tullius

DRVNKENNES.

A Dzunken manne shall neuer be rych, and he that setteth nought by a lyttle, shall by a lytel and a lytle come vnto nothyng. Ecclesiast

How sufficiente vnto a learned man is a smal quantity of wine: for therwith whan thou slepest, thou shalt not be troubled, nor fele any payne.

Euerlasting prin shalbe vnto you, ȳ do rise yerly in the morninge to drinke excessiuely, & to quaffe vntil night, that ye may be with wine excessiuely chafed. Isaias.

76338a

Oseas

Lechery, wine, & satietie, consumeth all wysedome.

Augustin.

The dronken mā confoūdeth nature loseth both grace and honour, & rūneth headlinge into euerlastinge damnation.

Boetius

Wine moderatlye taken, troubleth mans reaso, maketh dul vnderstāding, infebleth remembraunce, sendeth in forgetfulnes, poureth in errours, and bringeth forth sluggishnes.

DISCORD

Christus in Matth.

Euery realme deuided within it self shalbe made desolate: and euery citye and house deuyded by mutuall contencion, shall not longe stande.

Ecclesiast

In thre thinges my spirit is wel pleased, which be also cōmended before God and man, the good concord of brethren, the loue of neyghbours, also man & wife of one consent and agreemente.

Gregorie

If they, whyche make peace, be called the children of god, without doubte the disturbers of peace be the childrē of satā

Tullius

They that sustein one part of the people, & neglect the other part, they bring into the city a thing very perillus, that is to say, sedicion and discord.

With concord smal thinges grow to be great, wyth dyscord the moste greatest thinges be brought vnto nothing. Salustius.

Warre is sone made, but it is not so shortly discussed, for he is not sure to fynysh it, ỳ fyrst toke in hand to begyn it.

DIGNITY.

He is honourable, a great estate, & a noble man, which disdaynyth to serue, or be subiecte to vyces. Chrisost.

If thou wylt esteme a man truely, & know what he is, behold hym naked, & let hym lay a syde possessiõs, authority, & other fables of fortune: finally let him put of hys body, and behold thou in his soul. what he is of hym selfe, & what he hath of other whych is not hys own. Seneca

DOLOVR.

Like as a moth in a garment, and a worme in a tree: so beauynes hurteth the hart of a man. Salomon

In beauynes it is to be foresene and prouyded, that nothyng be don desperatly, nothyng fearfullye, nothynge wretchedly, or any thyng foloshly. Idem

Ther is no sorow, but that length of tyme shal minish it, & make it more easy Sere. sulpitius

76338

DOCTRINE.

Salomon. Like as fayre legges be in vaine to a cryple, so vnsemelye is doctryne in the mouthes of foles.

Gelasius. Doctrine is of such puissance, that in good mẽ it is ẏ armour of vertue, to persones corrupted, a spur to do mischefe.

Seneca. Like as wol taketh some coloures w̃ one only depyng, some not wythout ofte̊ steping and boylyng, so some doctrines once aprehended be forthwith shewed, some other except they be depely receiued, & long tyme setled, colloureth nõt ẏ mind, but only toucheth it, and ẏ wherych is promysed, it nothyng performeth.

Democrius. Doctrine is an ornament to men being fortunate, to men infortunate a refuge and succoure.

Ambrosi. No man may profite in hearynge so much, but whiles he liueth he shal haue nede to be taught.

Tullius. A corne field or a wit beyng neuer so fertile, wythout it be exercised, may neuer be frutefull.

Seneca. Philosophy is not a cõmune workemanshyp, or made for to brag wyth. It is not in wordes but in matter: nc it is

geuen

geuen only to passe the time pleiauntly but it setteth the mynde in good frame, the lyfe in good order, it ruleth our acts and sheweth what is to be done, & what to be vndon, she sitteth at our stern, & among the vncertain sourges, she ordereth the ryghte course of oure passage, wythout her no man is in suretye.

Men beleue better theyr eyen, than theyr eares. Idem,

It is a long way to go by rules & preceptes, the way by example is short and commodiouse.

We teach our children liberall sciences, not because those sciēces, may geue any vertue, but because they make the mynde apt to receiue it.

DISSIMVLATION.

Sorow wil be to them ẏ haue double hartes, mischeuous tōges, il doynge handes, & to the ill lyuer, ẏ entrerth into the world by two sundry wayes. Ecclesiast

I hate those mē, which in their actes be foles, & in theyr words philosophers. Pacuuius

DIETE.

In many meates is occasiō of sicknes, & gredy feding shal approch vnto choler. Ecclesiast

To

7633a

Galenus. To him whych is fallen to a distemperance in heat or cold, it is expedyente to geue thynges of contrary qualitye.

If thou wilt preserue the temperature whych is in thy body, to a moyst nature geue thynges moyst, to a dry nature, dry thynges, if thou wylt alter the temperature, geue euer the contrary.

Ye may not only remember, that cōtrary thynges be healed by theyr cōtrary, but also in euery contrarye ye must consyder the quantity.

Hippocrates. When sycknesse is in hys force, than the most spare dyet is to be vsed.

Hipocrates & Galenus. The preseruacio of helth beginneth with labour, whych meate and drynke ouertaketh, than slepe ensueth, than venus foloweth, but ech of thē in measure.

Uncleane bodyes, and they whych of superfluous humoures be not wel purged, the more ye nourysh thē, the more do ye hynder them.

Hippocrates. Stomakes in wynter & spryngetime be hotest, and slepe than is legest, wherfore in those tymes, meat shuld be takē in greatest aboundaunce.

Ordainlye & very much to euacuate

or to fyl, to make hote or to cole, nor any other wyse to remoue the state of the body is very daungerous, for to muche of any thyng is enemy to nature.

EASE.

MUch ease and default of cõpetent labour, maketh heat feble, whyche shold resolue and make thyn that whych ought to be purged. Galenus

They that lyue in much ease, do gather commonly a fleumatike or slimye iuyce in theyr bodyes.

They that do labor much, do gather iuyce cholerycke or melancolye, the one in Sommer, the other in corne harvest tyme, or toward wynter.

EXAVMPLE.

SO let your lyght shyne before al mẽ that they mai behold your good warkes, and may glorifye youre father whych is in heauen. Christus apud mat

Who so euer lyueth yll in the syghte of them, ouer whome he hathe rule, as much as in him is, he sleeth ỹ beholders Augustin

The byshops conuersatyon & household, is set as it were maysters of commune dyscyplyne on the top of a mountayne. Hieronimus

76338

vain. For what so euer he doth, al other men thinke, they may lawfully do it.

Hieronymus. Deuout cõuersatiõ without cõmunication, asmuch as by exãple it profiteth, by silẽce it hurteth. For with barking of dogs, and staues of the shepherdes, the raging wolues be let of their purpose.

Leo. More auayleth example than words And much better be men taught by doyng, than they are by speakyng.

Ti. Liuius In the knowledge of thyngs, this is it, which is chiefly most holsome & profitable, to marke wel the lessons of euery example, whych is put in famous remẽbrance, wherof thou mayst take for the & thy country, that thou mayst ensue, or that whych hath an yll begynnyng, or a foul ending, thou maist ỹ better eschue.

ENVY.

Liuius. ENuy is blynde, and can do nothing but dispraise vertue.

Tullius. It is a scab of this world to haue enuy at vertue.

Tullius, O the miserable cõditiõs of people, ỹ are to be gouerned, amõg whõ diligẽce is hated, negligence is reproued, where sharpnes is perillus, liberality thãkles com-

cõmunication deceitful, pernicious flattery, euery mans countenance familier many mens myndes offended, wayte to hurt priuely, fayre wordes openly, whan officers be cõming, they tary for them, while thei be presẽt, thei do await onthẽ beyng out of auctority, al do forsake thẽ

ELOQVENCE.

ELoquent wordes become not a fole, Salomon
nor lying lyps a man in auctority.

FAME.

BEtter is a good name than aboun- Salomon
daunce of ryches, for good estimatyon surmounteth all treasure.

Those mẽ say yl of the, ỹ be il them self. Seneca,
Resõ answereth, I shuld be sore meued if Cato Lelius the wise, thother Cato, & the two scipiõs shuld so report of me, or if these mẽ shuld say thys w̃ a ripe iudgmẽt, which do now by malice corrupted

The actes, and not the fame shoulde Tullius
be consydered.

The infamy of mã is immortall, for Paulus
she is aliue whan ỹ thynkest her deade.

FAITHE.

OVr lord wyl reward euery man ac- Regum,
cordyng to hys Justyce and fayth.

We

Hieronymus. We that beleue Christ, let vs folow Christes lyuynge.

Paulus ad Titum Iocobus They whych beleue in god, let them endeuour them to excel in good warkes

Lykeas the body is dead, wherein is no spyryte, so that fayth is deade where there lacke warkes.

Augustin The fayth of a christiā is ioined with charity, and without charity is the faith of the deuell.

Paulus. Romā Faythe not exercysed, soone wareth sycke, and beyng vnoccupyed it is assalted wyth sundry displeasures.

Christus apud Mat. Not the herers of the law be ryghtewyse in the presence of god, but the doers of the law shalbe iustifyed.

Not euery mā that sayth to me lord lord, shal enter into the kingdōe of heauen, but they whych do ỹ wyll of my father, whych is in heauen.

FEARE.

Salomon THe rote of wysdome is to fear god and the braunch therof, shal longe time endure.

Tullius There is none authoryty of so great a puissance, that oppressyng wyth dread may long endure.

Whoms men feare they do hate. and Ennius
euery man whome he hateth, he desyreth to pearysh.

Drede and terroure be weke bondes of loue, for if that they breake, and men cease to feare, than begyn they to hate.

It is more daunger to be dread than Seneca.
to be despysed, for nedes muste he feare many, whome many feareth.

FOLY.

A Foles way in hys own eye is best Salomon
a wyse man heareth good counsell.

He that answereth before that Eccleſia
he heareth, prouyth him self to be a fole and worthy rebuke.

A wyse sentence in a fooles mouthe Paulus
shall not be regarded, for he telleth it not in opportunity.

Talk not log with a fole, & with him that lacketh wit, kepe not much chaunt

He that setteth moche by hym selfe, where in dede he is nought worthe, he bryngeth hym self into folye.

It is the propertye of a foole to seke Tullius
oute other mennes faultes, and forget hys owne.

FLATERY.

By

76338

Salomon. My sonne if il men wil fede the wt flattery, consent not vnto them. Better are the strokes of him that loueth truely, than the false kisses of them that do flatter the.

Hieronimus, Tale bearers, ryoters, glosers & flatterers, fie far from them, as from thy chiefe ennemyes.

Seneca Wythin thy self, behold wel thy self, and to know what thou art, geue no credence to other.

Cicero, Whose eares be so stoped frō trouth that he may not abide to here trouth of hys frend, hys health and prosperity is to be despayred.

Plutarche Like as wormes sonest do breede in soft wod & gētyl, so the most noble wits desyrous of prayse, gentyll and honorable, most maketh of flatterers, & do norish such persōs, as be their destroiers.

The famylyar compaignyon, which is alway lyke pleasante, and gapeth for thankes, and neuer byteth, is of a wyse man to be alway suspected.

Great mens sonnes learn nothing wel, but to ryde, for in other doctrines their maysters do flatter them, praysynge all that they speake. At wrastlynge theyr

felowes fall downe or they be throwen. But the rough horse whan he is rydde, knowyng not whether he that rydeth be a prynce or a subiect, a ryche man or a pore, calleth hym out of the saddell, if he can not good skyl of riding.

FORTITVDE.

FOrtytude and constance is the high way, he that turneth to muche on the tyght hand is foole hardye and frowarde, to muche on the left hande is fearfull and cowarde. Hieronymus

Fortitude is an affectyon of mynde, sustenyng pacyently peryl and grefe, & beyng alway fre from all dread. Tullius,

Fortytude appeareth not but in the tyme of aduersity. Gregorie

To a wise mā, none yl may happē, for he stādeth vpryght vnder euery burdē, nothinge maye appeare him, nothinge displeseth him that ought to be born: for what so euer mought hapē to mā, he neuer cōplained ẏ it hath chaūced vnto hī. Seneca

All thynges ought to be forthought on, & the mind fortified against al that might happē. Banishmēt, tourments, sickness battail, shipwreckes, thinke on thē dayli

To

76338

To suffer grefe quyetly and coldlye, it profyteth much to consyder, and so to do it is a great honestye.

Nedes must he that is valyaunte, be of a good courage, and also inuyncyble, he that is inuyncyble despyseth al thynges that be transytory, supposing them to be infertour vnto hym. But no man may despyse those thynges, wherby he may be greued, but only he that is valiaunt. Wherfore it happeth that a valiant person can neuer be greued, al wise men therfore nedes be valyante.

It was wont to be a great prayse & meruaylous, to haue pacyētly taken all froward aduentures, not to haue bene subdued by fortune, but in all aduersytye, to haue reteyned theyr inestimatiō and dignitye.

Quintus curtius

The tymorous dogge barketh more fore than he byteth.

Wese the greatest ryuers fall with least noyse.

Boetius

FORTVNE.

FOrtune can neuer make that to be thyne that nature denyeth the.

Tacitus

It is a naturall syckenes in men to

to beholde wyth sore eyen the nelwe aduauncement of other.

Loke how many wonderers, so many enuyers. Seneca

As fortune becketh, so fauor inclineth. Iustinus

Innumerable be the examples of chaungeable fortune, for where made she euer great ioy, but wher sorow proceded: or what sorowe hath she caused, that hathe not proceded of ouer muche gladnesse.

Felicity begynneth by the ordinance of God, wher mysery is esteemed by the iudgement of man.

Thenterpises be in our puissaunce, but theyr conclusyons fortune determyneth. Seneca

To beare rule is chaunce, to gene rule is puissaunce.

Fortune fauourynge varyance, destroyeth constance.

Whose hope, reason or imaginacyō, dependeth on fortune, in hym nothyng may be constant or certayne. Tullius

Fortune is to great mē deceptful, to good men vnstable, all that is byghe, is vnsure.

76338

What fortune hygh rayseth, she lyfteth vp to let fall.

In thinges which be moderate, continuaunce is constant.

Chilo. Chilo the wyse mā beyng demāded what fortune was: he answered, a leud Phisition, for she made manye foolkes blynde, that trusted much to her.

Quintus cursius. Oftētimes fortune corrupteth nature.

GOD.

Salomon The eyes of god be more bryght thā ẏ sun, beholdyng euery wher all ẏ wayes ẏ men take, the depenesse of ẏ whych is bottōlesse, seing mens thoughts, wher they thinke thē most secrete

In the hart of man be many deuises, the wyl of God euer abydeth.

No Sapyence, prudence, nor coūsell, may preuayle agaynst God. The horse is prepared to batayle, but yet God geueth alway the vyctory.

Ecclesiast They that feare God, wyl beleue his worde: and they that do loue hym, wyll kepe hys commaundement.

Daniell Blessed be the name of our lord, for wysdō, and puissaunce be of hym onlye, he altereth tymes and ages, he also trā-

slateth

slateth and ordeyneth kyngdomes.

GOVERNOVR.

Wher as lacketh a gouernor, ẏ people decayeth, wheras be mani coũsailes, there lacketh not suretye. Salomon prouer.

In the multitude of people is ẏ state of a kynge.

In the fewenes of Subiectes is the Prynces dyshonour.

A prynce that gladly heareth lesings hath all his offycers peruers & wycked.

Wo is the countrye, wher the ruler is wanton, and they in authority breake theyr fast tymely.

Happy is that land, that hathe theyr kyng noble, and where men in auctho-rity eate in good season.

He ẏ is a gouernor offẽdeth more gre uously by his exãple than by hys offẽce. Tullius de Offic, 3

Where a gouernor lacketh, the people shall perysshe: the sauegard of thẽ is, where be many counsayles.

Rulers haue done thynges wyth foly, and sought not for our lord: therfore they vnderstand not, and theyr flock is broken and scatered. Ieremias,

Prepare thy self, & furnish so thy cõ- Plutarch,

7633a

ditions and manners, and set forthe the forme of thy liuing in such wyse, as he ẏ in the myddel of euery mans sight leadeth his life & may be hid from no man.

The cōmune people are wōt to serch and behold curyously the maners, liues and conditions of theim that be rulers, although they be couered neuer so closely, or hyd and kept wyth hangyngs and courteynes neuer so preuely.

GOOD MEN.

Salomon

A Good man shall receyue aboundantly grace of our Lord: He that trusteth in hys owne wyt, dothe euer vngracyously.

Seneca

We may call that man gracyous, to whome nothynge is good or yll, but a good mynde or an yll, whyche is a louer of honesty, contented only wyth vertue whome no fortune extolleth or oppresseth, nor knoweth anye thing to be better, than that he maye geue to him self, to whome derye pleasure is, to set lytle by pleasure.

GLVTTONY.

Salomon prouer, 33

HAunt not the cōpany of drinkers, nor the diners and suppers of them, that

bringe

bring flesshe wyth them to eate, for they whych attend only to drynkyng and makyng of bankets, shalbe consumed.

Not the vse of meat, but the inordynate desyre therof ought to be blamed. Augustin

The rych men wold not be constrained to eate that which pore men eateth but let them kepe the custome of theyr infirmity, beyng sory that they can not otherwise satisfy theyr nature. If they chaunge theyr custome, and therfore be sicke, let thē vse their superfluitie, & ge ue to the pore men that, whych vnto them shalbe conuenyent and necessary.

Unhappy are thei, which haue their appetite more than theyr stomake. Hieronymus,

Glutony is an il maystres to ferue, she alway desyreth, and is neuer contented. What is more vnlacyable than is the beali, that this day she receiueth, to morow she expelleth, whan she is full, she disputeth of continence, whan she hath digested, she bideth vertue farwel Ambrose

Denise kynge of Cicile, whan he had eaten potage, which a cooke of Lacedemonia had made. he sayd that the meat did not delite him, the coke answered. Cicero.

76338

It was no maruail for it lacked spyces, when the king asked what he lacked, he answered labour, sweate, runnyng, hũger, and thirst, for wyth such maner of stuffe, the meate of the Lacedemoniãs was euer prepared.

GLORY

Tullius tusc. que. Glory is a thyng substanciall & perfectlye expressed. It is the praise of good men, consentyng together, a voyce incorrupted of theym that iudge well of an excellent vertue.

Offic. ii The chiefe and perfect glory standeth in three thinges, if the multitude loue vs, if they haue good opinion of vs: all (as it were marueylyng at vs) they suppose vs well worthy to be had in much reuerence.

Jeremias. Thus saith our lord, Let not the wisema glory in his wisedom, nor the strõg ma in his strength, nor the rych man in his substance: but he that is glorious, let this be his glory, to know & vnderstand me. For I am the Lord that do execute mercy: iudgemẽt & iustice in earth: these thinges do please me saith our lord god.

Plutarch For that fyre maketh smoke that quyckly is kyndled, nor that glory causeth

seth

eth enuy, that shortlye appeareth.

GRACE

THe grace of God, why it is set vnto this man, & not vnto that man, the cause may be priuy, but without iustice, truelye it may neuer be. Augustin

The grace of Christ, wout the which neyther childzen noz men may trust to be saued, is not giuē foz merites, but is fauourably dysposed wout deseruinges, and therfoze it is called Gratia (whych doth signify fauour in englishe.) Augus. de natura et gratia

Grace (as I do suppose) consisteth in three thynges, in abhorryng thynges which are passed in despysyng thynges present, and in desyring thinges, whych foz vs are prepared. Bernarde

Grace is gyne foz this cause, that the law be fulfilled, that nature be restozed and that by synne we be not subdued. Augustin.

HVMBLENES.

NEuer suffer thou pride to rule thy wit oz sētence: foz in her al distruction taketh roote and beginning. Tobias

On whom sayth oure lozde shall my spirite rest, but on hym that is humble and gentle, and dreadeth my wozdes. Isaias

76338

Perrus, God resisteth proude men, but to the that be humble he geueth hys grace.

Ecclesiast The more honourable thou art, the more humble thy self vnto al men, & thou shalt find fauor both of god and of man.

In thy thought extol not thy self like a bulle, ne be thou proud of thine actes, but in humblenes kepe euer thy corage

Salomon The greater thou arte, the more humble be thou, and in the presence of God, thou shalt fynde grace.

Ecclesiast How great so euer thou be, be humble in all thinges, and thou shalte fynde grace before God.

HASTE.

Sextus Aurelius THe emperour Octauian was wont to saye, nothyng became worse an Emperour or king, than haste and sole hardynesse: for that whych was well done, was sone done.

HONOVR.

Salomon AS vnsyttyng is honour vnto fooles as snow is in sommer, and hayle stones in haruest.

Tullius, Honor norysheth cunning, and wyth prayse mens wyts be kendled to study.

Plutarch, Honours ouer great, wherin is pride and

& to much statelines, like great & corporate bodyes, be thrown down sodenly.

Honours substancyal and perfecte, & also fauor of them, whyche haue a good turn in remembraunce, & in rendryng thãks very diligẽt, shuld not be refused.

HIPOCRISIE.

TAke hede of false prophets ỹ come to you in ỹ garments of shepe, but wythin they be rauenous wolues, by ỹ frutes of thẽ shall ye perceiue thẽ. Christus apud mat

He ỹ despyseth to seeme ỹ he is not, he is an Hypocrite, he fayneth to be good, yet doth he not practise it, for in ỹ praise of men he esteemeth hys profyte. Augustine

Dissembled equity is not properly equity, but double iniquity, for it is both iniquity and dissimulation. Augustin.

Hypocrytes are vyle in apparayle and proud in theyr courage, and whyle they seme to despyse all thyngs in this world they seeke by meanes to attayne to all thynges that be of the world. Gregorie

The nyghest way to renowme, is to be such one in dede, as euery man wold be reputed. Tullius

He that fayneth hym self to be a frẽd and

76334a

and is not, is wurse then he that is a forger of money.

Openlye to hate or to loue, more belongeth to a gentile courage, then to hyde in hys countenaunce what hys hart thynketh.

HVMBLENES.

Christus

Every man that exalteth hymselfe, shalbe brought lowe, and he that humbleth hymself shalbe auaũced.

Augustin,

All men delight to be high, the griece is humilitye, why lettest thou thy foote so farre from thee: thou wylt fall: not clymme, begyn at the griece, and thou art forthwith at the toppe.

Gregorie

He that dothe gather other vertues wythout humility, doth as he that beareth fine pouder into a boistous winde.

Seneca

That man is happy, which ỹ higher ỹ fortune aduaunceth hys substaunce, so muc h ỹ lower he auaileth hys courage

ILL MEN.

Ecclesiast

Three kyndes of people my soul hath hated. A pore mã proud, an old mã lacking wyt, a great man a lyer.

Seneca

There is no hope of remedy, where that whyche sometyme were vyces, be

tourned

tourned to maners.

That which the yl mē most dredeth. Salomon
shal come vnto hym, and that which he
desireth, shal be gyuen vnto good men.

The yl man shal vanish away lyke a
stozme, the good man shall stande fast,
lyke an euerlastyng foundacion.

The warke of an yl man is euer vn-
stable, he that sqweth good woorkes,
hath a sure aduauntage. Ecclesiast

Do thou none euyll, and none shall
come to the. Leaue euyl company, and
euyll wyll forsake thee. Ieremias

If a Dotion maye chaunge his skyn,
oz a Lybard her spottes, ye may also do
good, when ye are brought vp in yll.

To hym that doth yl, ther is no grea- Seneca
ter penaunce, then that he dysplaseth
al men, and contenteth not hym selfe.

IVSTICE.

NO man maye be iust, that feareth Tullius.
eyther deathe, payne, eryle, oz po-
uerty, oz that preferreth their cō-
traries before very equity.

The foundacion of perpetual prayse
and renoumē is iustyce, wythoute the
whych nothing is commendable.

Kyng

76338

Agelasis

Kyng Agesilaus beyng demaunded, whych was the better eyther Justice or Fortytude. He answered. If all men were iust, we nieded no fortytude.

Ecclesiast

The glory of a good mã is to do iustice

Justice exalteth the people, but sinne maketh people wretched and miserable

Alexãder the emperour.

The emperour Alexander, hearinge y a pore old woman was ill intreted with one of his souldiours, he discharged him and gaue hym in bondage vnto the woman, to get her her lyuynge wyth hys craft, for asmuch as he was a carpenter

Aristides.

Aristides, called the ryghtuous, beyng demaunded of one. If he wer ryghtuous of hys owñ natúre. Nature, sayde he, hath much holpẽ me therto, but yet by myne industry, I haue holpẽ her also

Salomon

In the path of iustyce is lyfe, the way that turneth therfrom leadeth to death

Justice mouteth ỹ people in honour, sin maketh people wretched & miserable

Ecclesiast

Be not ouermuch iust in extremity, and fauour ne more than is necessary.

Ecclesiast

My sonne, desyryng wyldom, kepe ỹ true iustyce, and god almighty wyl geue it vnto the.

Ye

He is a iust man ỳ spareth not hym self. Ambrose

IVDGE.

ACcording to the iudge of the people, so be hys officers. Salomon

Suche as be rulers of a citye, such be the commons.

Presets & giftes make blynd iudges. Ecclesiast

Coueit not to be a iudge, except thou be of power able to subdue iniquytyes, least perchaunce thou shalte feare the state of a great man, and geue occasyon of rebuke in thyne owne hastynes.

Euerlastyng wo shalbe to thē, which make vnrightwyse lawes, & do write against iustyce, to thintent that they wil oppresse poore men in iudgement, & violently subuert the causes of the people. Isaias

All do loue presentes, and folowe rewardes, to the Fatherlesse chylde they do not ministre iustyce, the poore widowes mater cometh not before them.

Here therfore ye kinges, & vnderstād ye. Lerne ye iudges of all partes of the world. Geue eares ye ỳ rule ouer multytudes, and delyte your self in the trouble of people, for power is geuen to you from our Lorde, whyche shall examyne Sapien

your

76338

your actes, & inserch your thoughts, for whan ye were ministers of hys kyngdō, ye iudged not straitly, ne kept ȳ lawes of true iustyce, ne went after hys pleasure, horribly & thortly he wyll appeare to you: for most sorest iudgemēts shalbe to them that haue rule ouer other. To the poore man mercy is graūted, but the mighty mā shal suffer mightili tormēts

Moises in Deuter. Take thou no gifts, whych do make wyse men blinde, and peruert the wordes of them that be rightuous.

IVDGEMENT.

Salomon He that iustifieth an vngratious persō and he that condēpneth a good man, they before God be both abhominable.

Ieremias The kite in thayre knoweth her time the turtyl, the storke, and the swalowe do come at theyr seasons, my people know not their Lordes iudgement.

Tullius. A good mā wil not in his frēds cause do against a weale publike, agaynst his oth, nor against ȳ truth, which is put in hym, for he lateth aside ȳ personage of a frēd, whā he taketh on hī a iudges office

Alexāder Augustus The emperour Alexander wold neuer suffer to be solde the office of a iudge, or

great

great authority in therecutiō of lawes, sayeng. Pedes must he sel that doth bie And I wil not let ẏ ther shalbe marchātes of gouernaunce, whyche if I do suffer I may not condemne: for I am ashamed to punysh a mā that byeth & selleth

Themistocles being ẏ chefe iudge in Athens, whan ther came to him a great musitian, whych desyred of him a thing somwhat against iustice: Themistocles answered. If in singing thou dost not regard Numbre & time, thou art not worthy to be called a good musitian, nor I a good iudge, if I wold prefer before the lawes, ẏ priuate fauor of any one persō

IGNORANCE

If a blynde man do take vpon him, to lead one that is blynde, they both shal fall in the dyche. Christus apud mat

Sapiēce & doctrine of foles bedispised Salomon

INGRATITVDE

He that doth render an euell turne for a good, euell shall not departe from hys house, Salomon

The hope of a persō vnthākful, shall relent lyke winter yse, and as water superfious shall danysh away. Sapien

The

7633a

Chrisost. The greater benefites that men do receiue, the more greuous iudgemente shalbe geuen them, if they do offend.

Seneca A good man doth all thyng wel, if he do all well, he can not be vnkynde.

He that thinketh alway to craue, forgetteth what he taketh.

In couetyse nothynge is worse than that she is vnkynde.

He taketh awaye the mutual course of geuing and taking good turnes, who so euer neglecteth to rẽder equal thãke to him that deserueth it.

Plautus That is a person dyshoneſt, whyche knoweth howe to take a benefyte, and not howe to requyte it.

IDLENES

Antonine THe good Emperour Antonyne withdrew from dyuers persones theyr pensyons and salaryes, perceiuing thẽ idel, sayeng: that there was nothing more reprochefull or cruell, than that they should gnaw and deuoure ỹ weale publyke, which wyth theyr labour nothyng increased it.

Ecclesiast Idlenes hath taught much vnhappines

Paulus He that wyl not worke, shal not eat.

Sem-

Some tymes be take from vs, some tymes do escape vs, some flowe awaye not vnwyttyng vnto vs, but the sowlest losse of tyme is of that, whyche by our negligence doth slyp awaye fro vs. Seneca

Idlenes weareth strength, as ruste dothe yron, the bronde vnstyryed bourneth slowly, and if he be moued, he causeth the fyre ensones to kyndle.

We are not brought vp so bi nature that we shoulde seeme to be made for game and solace, but rather for grauity and for some studyes more serious and waightyes. Tullius

Idlenes wythout learnyng is death, and the graue of a quycke man. Seneca

INORDINAT APPETITE.

The roote of al myschiefe is inordinate appetite, which some men folowyng, haue erred from faythe, & brought thē selues into many sorowes. Paulus

There are three thynges speciallye, whyche men be wont to desyre inordynately, rychesse, bodelye pleasures, and greate authoritye. Of rychesse doe procede yll thynges, of pleasure, dyshonest thynges, of auethoritye vayne thynges. Innocen

7633a

Augustin. There is no griefe in lackynge, but wher ther is inordinate desire in hauig.

Seneca That whyche is other mens. lyketh vs best: that whych is our owne, lyketh best other. To flye inordinate appetyte is verye nobilitye: but to subdue it, it is royall and pryncely.

Tullius The reasonable mynde muste indge thee to be ryche, not thy possessyons or mens estimacions.

KVNNING

Didimus, A Man to perceyue that he is ignorant, is a token of wysdome, lyke as to perceiue that he doth wrōg, betokeneth iustice.

Paulus, In much cunnyng is much indygnacion.

Lactātius Cunnyng causeth vs to know, whyther we shal come: vertue, how that we may thyther come, the one wythout the other lytle auaileth, for of cūning springeth vertue, of vertue perfect felicity.

Cunnynge is to knowe God, and to embrace vertues, in the one is sapiēce, in the other is iustyce.

Galenus Scyence is a knowledge conuenient stable, and neuer declynyng frō reason.

Esteme

Esteeme thou muche cunning, to be more worth then coine, for thys shortly decayeth, cunnyng euer continueth. Socrates

The wyse Solon made a lawe in Athens, that the chyld should not be boūden to succoure hys father, of whom he had receyued no maner of doctryne. Plutarch

KYNG

He is in greater errour, that thynketh a kyng to be safe in hys person, where nothyng maye be safe from the kyng, since surety is asured by mutual surety. Seneca de clementia

Theopompus kyng of Lacedemony vnto one that demaunded of him howe a kyng myght moste surelye keepe hys realme, and defend it. sayd: If he giue to hys councellours lybertye to speake alway truth, and to his power neglecteth not hys subiects, whē they be oppressed. Theopōpus

Truthe and commpassion keepeth a kyng, and his place of estate, with mercy is stablyshed. Salomon.

O ye kynges, yf ye delyght in hyghe places and sceptours, make muche of Sapience. Sapientia

7633a

Plato Most happye is that publike weale, where either me studious of wisedome do reygne, or where the kyng is studyous of wysedome.

Seneca To be in a furye, it maye be called womanlye.

It neuer besemeth a kynge to be angrye.

If thou wylt subdue al thinges vnto the, subdue thy selfe vnto reason. If reason rule thee, thou shalt rule many.

It besemeth me to feare their prince but much more to loue hym.

LENDING AND BOrowynge.

Salomon Lend not to a greater then thou art, and if thou hast lend, accompt it for lest.

LOSSE OF A FRIEND or of goodes.

Salomon He that is robbed and looseth hys coate, where he hath no mo, yf he had leauer lament hymselfe, then to looke about hym, and prouyde howe to escape from cold takyng, and to finde some thing to couer his shoulders with, wouldest thou not thyncke hym to be a natural foole: Thou hast buryed hym whom

whom thou dyddest loue: Seeke nowe for hym, whom thou mayest loue. It is muche better to prepare eftesooues a frende, then to weepe for a frende.

LABOVR

By custome of labour we shal make the payne more easy to suffer. Tullius

Cato in an Oration whyche he made to the men of armes of Numantia, sayde: Consider in your myndes my felowes, that when ye do a thyng well by labour and trauayle, the labour sone passeth, the thyng wel done, alwaye remayneth. But if ye do yl by inordinate pleasure, the pleasure soone vanisheth, but ẏ dede ẏ is yl don neuer remoueth. Cato.

It is a token of a feable and tender courage to flye from thinges laborious and paynful, of the forbearing whereof slouth is engendred, & nicenesse, & theyr continual companion vnthriftynes. Pontanus

To labour in vayne, and a man wearying himself to get nought but displeasure, is extreme peuishnes. Salustus,

LAVVE.

No law is to al men commodious, yt is ynough if to the more parte, Liuius.

7633a

and in a generality it be sufficient.

Cecilius. Sharpe punishmēt of vnlefull actes is the discipline to liue wel and warely.

Plutarche The kynge Antiochus wrote to the cyties beyng vnder hys obeysaunce, cōmaundynge theym, that if he requyred them by hys letters to doe anye thynge that was contrary vnto hys lawes, that as to hym that was ignorant they shuld repugne and denye it.

Dion Traiane the emperour most noble & valyant, by no marcial affaires myghte be called from giuyng lawes to his people, but that now in one place, sometime in another he would syt openly & heare suites, and also gyue iudgementes.

The law is good if it be lefully vsed.

Paulus, The people that are without law, & do that whych in the law is conteyned, they be a law to themselues.

Tullius. Thys is once certayne, lawes were inuented for the preseruacion of people and countryes, and for the quyet & prosperous lyfe and estate of men that lyue vndernethe them.

Arcesila, Like as where ther be many phisicions & medicynes, there are many diseases,

ses, so wher as are many lawes, ther is many mischieues and greatest iniuries.

LAVVES

VVhere men apprehended in a little trespas, some be grewosly punished, some vneth are touched, it is greate cause of dyscorde in a weale publyke. Mopesti

Lawe is a hyghe reason ingendred in nature, whyche commaundeth that which ought to be done, and forbiddeth the contrary. Tullius.

Lawes of men maye be lykened to cobwebs, which do tye litle flyes fast, & wyth great flyes are brast. Anaxagoras.

LECHERY

LEchery is ennemy to God, & enemi to vertues, it consumeth all substaūce, & delighting in the appetyte present, letteth that a man cā not thinke on pouerty, whych is not long absent. Augustin. Tullius

If we wyl consider the excellencye of mans nature, and the dignity therof, we shall well perceyue, howe foule and dyshoneste thynge it is to be resolued in lechery and to lyue wantonly.

Contrarywyse howe honest & fayre

76338

thyng it is to lyue temperatelye, contynently, sadly and soberly.

Youth vntemperate, and ful of lechery, maketh the body to be in age withered and feable.

LIBERTYE.

Hieronymus. IN very much lyberty it is hard to be moderate, or to put a brydel to wanton affeccions.

Seneca They be out of lybertye, that do not labour in their owne busines, they slepe at another mans wyncke, and set theyr feete where another man steppeth.

What is els lybertye, but to lyue as thou wouldest.

Therence Truely of ouermuch lycēce, happeth great pestilence.

LIBERALITIE.

Aristotle ethic. iiii. HE onely is lyberal, the whych spēdeth after hys substaunce, and as it is nedeful.

Liberality is not in the multitude or quantity of that whych is gyuen, but in the facion of hym that giueth, for he disposeth it after his substaunce.

Seneca He gyueth very late, that giueth not vntyl hys frend craueth.

Be-

Beware that thy benefyte exceede not thy substaunce, for in such lyberalyty is an appetite to take vnlefully, that there lacke nothyng to gyue away bouñteously: for wher men giue & be nedye, they be constrayned to plucke eftsones frō other, of whom they purchase more hatred thē fauour of thē ẏ they gyue to:

In gyuing these thinges must be considered, what thyng, and to whō, howe, where, and wherefore thou gyuest.

Whē thou employest a benefit chose such a person as is playn and honest, of good remēbrance, thankful, absteinyng from the goodes of other, no nygard of his own, & specially to al mē beneuolēt.

The greatnes of the benefyte is dedeclared, or by the commoditi, or by the honesty, or by the necessity. Tullius.

There be two fonntaynes, whyche do approue liberality, a sure iudgemēt, and an honest fauour. Valerius

LIFE EVERLAstynge.

Paulus

O The depe rychesse of the wysdōe and knowledge of god, the iudgementes of them, how impossyble

7633a

is it to comprehēd, how impossible is it
Wisdom. by seking to find them. Who knoweth
the mynde of the Lord, or who was hys
counsaylour, or hyrst gaue it to him: and
he shalbe recompensed: for of hym, & by
hym, and in hym are all things, to hym
be glory vnto the world of worlds. Amē
Augustin. That which god hath prepared for thē
that do loue hym, faith doth not take it,
hope doth not touch it, charity doth not
apprehēd it, it passeth all desyres & wys-
hes, gotē it mai be, esteemed it cānot be
Augustin. We may lightlyer tel, what is not in ỹ
life euerlasting, thā what things be ther

There is no death, there is no wayl-
yng, there is no weryneſſe, there is no
sicknes, there is no hunger, no thyrst no
chafyng, no corruption, no necessity, no
heauynes, no sorowe.

LOIALTIE.

Salomon The lyeng lyps are to God abhomi-
nable, thei that do trueli do please him.

MALICE

Tulius. Who that prouideth for anothers
dystruction, let hym be sure that a
lyke pestylece is prouyded for him
so that of a lyke thynge he shall sone af-
ter

ter be partener.

By malice a mā sleeth his own soul. Sapienti.

Malice drinketh ẏ more parte of hys own venim. Serpents, ẏ venim which they haue for the distruction of men, wt-out theyr own peril they kepe it, malice hurteth him most, which doth reteinit. Seneca

MARIAGE

LIke as in chaffe or heares of an hare, fyre is sone kindled and sone put oute, excepte some other thynge be myxt wyth it to norysh & kepe it: so loue sodenlye inflamed in man & wyfe wyth beuty or personage may not dure long, except beyng ioyned wyth good conditions, it be norysshed wyth wysdome, and therby receiueth a liuely affection. Plutarch.

Women that had leauer rule folysh husbandes, than obey wise men, be like them which wold rather leade a blynde man, than folow hym, that hathe bothe syght and vnderstandyng.

House & goodes we receiue of our frēdes, a wyse wife is proprely geuē of god. Salomon

Departe not from a wyfe that is sad and wyse, whyche thou haste taken in the feare of God, the Grace ẏ is in her Eccesiast

honesty

7633a

honestly surmounteth all rychesse.

Paulus, Art thou bounden to a wife: seke not to be louſed.

Art thou loose from a wyfe: seke not to be maryed.

Maryage in al thynges is honorable, and the bed immaculate, for God shall iudge fornycators and also aduoutrers.

Themistocles, Themistocles a noble man, hauyng but one Daughter, demaunded of her, whether she wold be maryed eyther to a pore man hauyng worshipful maners or to a greate man wyth lewde condicyons. She answered. Syr, I had leauer haue a man lackynge possessyons, than possessyons lackyng a man.

Varro. The vyce of a wife is either to be taken away, or to be suffered. He yt taketh it away, maketh the wife more commodiouse, he that suffreth maketh him self better, by opteynyng of patience.

MERCY.

Seneca Mercy is a temperaunce of mynde in the power to aduenge.

Compassiō regardeth not the cause, but the astate of the person. Mercy is ioyned wyth reason.

Not hynge

Nothyng is more commendable, nothyng is more worthye to haue place in a great man, than placability of mercy. Tullius.

Blessed be they that are merciful, for they shalbe sure of mercy. Christus apud mat

Among many vertues none is more wōderful, or more gratious thā mercy, for in nothynge men do more approchs towarde God, than in geuynge to men helth. Fortune may dond more, nor also nature cā wil no more, thā preserue life

MANERS OF MEN.

INfelicity is imperfection, wher thinges dishonest do not onlye delyte, but also content, and ther ceaseth hope of all remedy, wher that whych was vyce is turned to be maners. Seneca

NATVRE.

VVyttes inforced do bryng thinges vyll to passe. The labour is in vain, wherin nature stryueth. Seneca.

All nature of beastes, foules, serpēts, and of all other thynges by mannes nature is tamed.

That whych is infyxed & ingendred by nature is not lyghtly remouedby craft. Iacobus

Thou dost naughte thou man moste Seneca

by.

76338

vnkynde, whyche sayest that thou hast nothing of God, but of nature. I tel the. Nature wythout God is nothynge, nor God is wythoute nature, but bothe are one, and be not dyuers in offyce.

NECESSITIE.

Quintus Curtius.

NEcessitt maketh that quick, which eels wold be dul, and oft tymes dilpayre is chefe cause of hope.

P. Mimus

Suffer and blame not that, whych ỹ mayst not eschape.

Seneca

Thynk how they that be gyued, take fyrst grieuously the weyghte of theyr yrons, and let of theyr goyng. At the last whan they leaue to disdain those thinges and do determine to suffer thē, necessity cōpelleth them to beare it valyantlye, & custome to thynke the payne easy.

It is necessity that in peril of wracke dyscharged the shyp of hys burden. It is necessity, that by pluckyng down houses do kepe them frō brennynge. Time maketh necessity a law.

NOBILITY.

Lactantius,

VVhat nobility rychesse or puissaces may be stedfast and sure, sens good may make kynges baser, ye than those

those that be lowest.

The only lyberty before God is, not to do seruyce to synne. Hieronymus,

The chefe nobility before god is, To excel in all vertue.

What auaileth noble linage to him, whych is w̄ vyllain maners reproched: or what reproche is a poore flocke vnto him, whych is w̄ good maners adorned Chrisost

Ye that bosteth alway of his auncetours declareth hym selfe to be vnworthy of prayses.

The more honorable, that the life of the auncestour is after esteemed, ỹ more reprochful is the vyce of the Image that them succedeth. Salustius

Iphicrates a valiant capitayn, but ỹ sonne of a shomaker, beyng therewyth imbrayded of Hermodius a noble man borne, answered in thys wyse. Thy blud taketh begynnyng at me, and thy blud at the now taketh her farwel. Iphicrate

OBSTINACIE.

To resist in vayne, and wyth muche trauayle, to get nought but displesure, is extreme foly. Salustius

OBEDIENCE.

What

76338

Pōtanus, What manner obedyence maye be there, where vyce is muche made of, and rulers not regarded, whose contempt is the originall fountayn of mischefe in euery weale publyke.

Paulus Ye seruauntes obey ye your Souereaignes carnall in all thynges, not seruynge to the eye, as it were to plese mē, but in simplicity of thoughte, fearyng almighty God.

Salomon. Better is obedyence than sacryfyce.

Paulus, He that resysteth authority, resisteth gods ordynaunce.

Augustin. It is a generall couenaunte made by mankynd to be obedyent to kings, how much more vnto God, whych raygneth ouer all creatures.

Bernard If thou wylt be wyse, be euer obedient, for it is wryten, Desyrest thou wisdome, than kepe the commaundemēts, and God wyl geue her vnto the.

Theopōpus, Theopōpus the kyng of Lacedemonia, to one whych sayde. That the country was wel kept, because that kynges there knewe howe to gouerne. He answered, No not so, but rather because the people knoweth how to obey them.

Homs

Home fautes of culpes and officers ought to be tollerate, for he that gothe about to correct, shall not profyt so muche, as vse to disobey theyr superyours, shal brynge to men detrement. Aristotle

PAYENCE

The payent man shall suffer for a tyme, and after shall come restitutyon of gladnesse. Ecclesiast

All thy happeneth vnto the suffre in thy trouble, and haue payence alwaye in thy Pouertyn for Golde and Saluer are proued wythfyre, and mē be acceptable whan they be in ye ouen of worldlye oduersitye.

Better is he that contempneth wrōg than he that is greued therewyth, for he that contemneth it, doth desplaint, as if he felte it not, but he that is greued therwyth, is tormented, as if he felt it. Ambrose

If thou wylte be Noble of courage, suppose that no dyspleasure maye happen vnto the, but saye thys of thine enuemye. He woulde haue hurt me, but he hurteth me not: and whan thou perceyuest hym to be in thy danger, thinke that to be vengaunce suffycyente that Seneca

7633a

that thou moughtest be reuenged.

PEACE.

Christus apud mat. Idem

Blessed be they that make peace, for they shall be called the chyldrey of God.

Euery realme deuyded agaynst him selfe shall be made desolate, and euerye cityes or house in hyme self deuyded, shal not stand or abide.

Augustin

He that hath not peace of the harte, the mouth, and the act, ought not to be be called a chrysten man.

Hieronymus

He that punysheth hys body and kepeth not concord, he prayseth God ony Taber and not in the quyre.

PERIVRIE.

He that prouoketh a manne for to sweare, and knoweth that he shal sweare falslye, he is worse than a murderer, for a murderer, sleeth the bodye, but he sleeth the soule, ye two soules together, his, whom he procured to sweare, and also his owne.

Tullius

The punyshemente of Periurye by goddes lawe is deathe, by mannes law perpetuall infamye.

Augustine

I say vnto you, that ye in no wyse do sweare,

sweare, least that by swearyng ye come to the poynt to sweare lyghtly, & by that lyghtnesse ye come vnto custome, and from custome ye fall into periury.

He that is redy to be forsworn, he semeth to be forsworne before he sweare falsly, for god iudgeth not only by dedes but also by thoughtes, whyche proceede from the hart. Io. Chri

No man sweareth often, but he is so tyme forsworne, like as he that vseth to speake much, speaketh somtime things out of season. Idem

He is a double offendoure that taketh the name of God in vayne, and deceyueth hys neyghboure. Isidorus

PERIL

There is nothynge so sure, that it is out of daunger, perchāce of ye thyng, whych is of no puissāce. Quintus Curtius

If thou mayst not clerely escape oute of peryll, chose rather to dye honestlye, than to lyue shamefully. Socrate

POVERTIE

It is sone made redy and easi, that nature desireth, to thinges superfluous sweate is requyred. Seneca

7633a

The pacyence of pore men at thende shall not pearyshe.

Salomon Better is lyttell in the feare of oure Lorde, than great treasure, which wyll neuer be satyate.

Augustus They be pore in spyryt, which whan they do good, they geuse praises to God, whan they do euell, they laye faute in them selues.

Ambrose The lyfe of man is not in aboundāce of rychesse, but in beetue and faith, this treasure shall make the a ryche man, if thou be rych to Godward.

Seneca If thou wylt lyue after nature, thou shalt neuer be pore, if after thyne opynyon thou shalt neuer be rych.

PRAYER.

Salomon God is farre from them, which do not honour hym, and gladly he wil here the prayers of good men.

Christus Watch and pray ye, that ye enter not into temptacyon.

Augustine Thy prayer is thy speche vnto God, whan thou redest, god talketh with the whan thou prayest thou talkest w God.

Augustin The two wynges wherwyth a man fleeth vnto God, be these, if ẏ forgeuest

hym

hym, whych hath offended the, and helpest hym who hath nede of the.

Wyth fastyng corporall passyons are to be cured wyth Prayer the pestylence of mans mynde is to be healed. Hieronymus.

PVISSAVNCE.

It is a pestylent puissaunce, to be of power to do harme. Tullius.

PRODIGALITY.

What thynge is more folyshe, than to indeuoure thy selfe to do gladlye a thynge that thou mayste do it no longer?

Excessiue expenses of ẏ whych shuld maintein thy houshold, drinketh vp the fountayne of iust lyberality. Tullius

PROSPERITY.

If God suffer yll men to haue muche prosperitye, than hys indignacion is muche more greuous. If he leaue yll dedees vnpunyshed than is his punishement more dreadful and perillous. Augus. de

The world is more daũgerus laughynge than louryng,

If thou hadst the wysdome of Salomon, the beautye of Absolon, the puissaunce of Sampson, the longe life of Enoch Hieronymus

7633a

noch, the rychesse of Cresus, the power of Octauyan, what can all thys auayle thee whan finally the bodye is geuen to wormes, the soule vnto deuylles, to be wt the rych man in payne euerlastyng.

Boetius

In all fortunes aduersitye, the moste vnhappye chaunce is, to haue ben once happye.

Arist

Persit felicity is the vse of vertue.

Seneca.

Much aboundaunce maketh corne to lye, houghes are brokē wyth their own burden, the frute that commeth often, commeth seldome to rypenesse.

PROVIDENCE.

Plato

Plato dothe lyken mannes lyfe vnto a chaunce of dice, the better it is the moore is it desyred of hym that casteth it, but what so euer chaunce cōmeth, there is good crafte in the vsynge of euery thyng as it happeth, the one is not in vs, that is to saye, what we shall throwe: thother is in vs, if we be wyse, that is to say, to take in good worthe the chaunce that doth fal, and appoynt to euery thyng hys place, so that the thyng that wel chaunceth, may profit vs, and that whyche euell chaunceth maye not

indo-

indomage vs.

PRIDE.

Thre kynde of thynge my soul hath much hated, and I am much dyscontent wyth theyr disposition. Ecclesiast

A poore man proude, a greate man a lyer, an olde man a foole, and lackyng dyscretion.

God resysteth theym that be proude, and to them that be humble, he geueth hys grace. Iacobus

Be not proud in wysdom, in strength nor in rychesse, it is one God ẏ is wyse, puissaunt, and ful of felicity. Phocilides

PRVDENCE.

Prudence consysteth in the knowledge of thynges good and yll. Tullius

A wyse man dotho all thynge by counsell, and a foole soone dyscouereth hys folye. Salomon

More easely may one resist ill motyons, than rule them, and more easely refuse them than moderate them. Ecclesiast

To hym whome fortune neuer deceiued, it is no foly to remembre the uncertainty of sundry aduentures.

7633a

Salustus The helpe of God is not onely gottē with wyshes and praiers, but by vygylant study, diligent executing, and wyse counsayling, at thynges come to passe.

Socrates Seperate them that do craftely flatter thee, fro those that do faythfully loue thee, sen yl mē haue most profit by thē.

Aeschilus Be fare of feiendes, that speake not ay pleasantly.

Those, whych to content thee, wyll speake vnthriftely, forbydde theym thy house, and put them out quyckly.

PROMISE

Tullius, Offici, i. These promises are not to be kepte, which a mā maketh either vi feare compelled, or by craft deceyued.

Agesilas The noble kynge Agesilaus, to one whych sayd to hym, ye haue promysed. By god sayd he, that haue I, if it be right I not, I thē spake, but I promised not.

Tullius The foundacion of iustice is credēce, that is to say, constantnes and truth in sayinges and promyses.

Those promises are not to be kepte, whych be harmeful to them, vnto whō thou haste promysed, or by the whyche thou shalt receyue more detrimēt, then they

they, to whom thou madest promyse, may thereby take profyt.

O the shamefull confession of fraude and commune mysthiefe of man: more credence is gyuen to mens sygnets, thē to theyr soules. Seneca

PASTIME

NAture brought vs not forth, as we shoulbe seeme to be made for pastyme and solace, but rather to grauity and studyes of more weyghtye importaunce. Tul, off. i

Recreacion of wyttes are to be suffered, for when they haue a while rested, they spryng vp oftentimes more better and quycker.

PVBLIKE VVEALE

TO vse the publyke weale for a particuler gayne or aduasitage, is not onely a thyng foule and dyshonest, but also myschenous and very abhominable. Seneca

To chaunge sodaynely the customes and disposicion of people, & with newe lawes hastely to rule them, it is not onely hard, but also vnsure, as the thynge that requyred muche tyme wyth great Plutarch,

were

7633a

power and authority.

Lyke as the hande dyuyded in syngers, is therfore keuer the feabler, but to euery purpose is the apter and redyer: so he that ioyneth to him other in the gouernaunce of a weale publyke, aided wyth companye, shall accomplyshe the thyng in experience the more effectuallye.

A pryuce of a weale publike, oughte wyth al study and dylygence, to expel & dryue out of hys country ambicion and sumptuous expences, wherewyth the mynde beyng nourysshed and styrred, is made more cruel and fierce, and wyth a prodigall wantonnesse, appeareth to be ryotous: and if he canne not bryng it to passe, at the least let hym abhorre them and keepe hymselfe from them, and resyst to hys power those that desyre it, and wyth all myschiefe do assaye to attayne it.

Plato in laertio.

Dwel not (sayde Plato) where superfluous expenses do surmount the reuenues, nor where yll men be more made of then good men, nor wher the rulers for the more part be lyers.

Quiet-

QVIETNES OF MINDE

ARte thou put from thyne offyce: thou shalt be the more at home, & the better applye thyne owne busynes. Thou labourest to be nyghe the kynge, but thou arte dysapointed, thou shalt lyue most sucelye, and in the lesse busynes. But thou art tormoiled wyth much care and busynes: yea warme water (as Pyndare saith) doth not so swetely ease and comforte the delycate members, as honour ioyned wt authoriti maketh labour pleasāt, & to sweate easely. Plutarch,

To hym that woulde be quyet, and lyue in most surety, the ryght waye is, to set nought by exteryour thyngs, and to be onely contented with vertue: for whosoeuer estemeth any thyng to be aboue vertue, ye or to be good, but vertue onely: he setteth forth hys breast naked to althyng that flyeth frō the hande of blynde Fortune, and wyth great study and dilygence abydeth her shot. Seneca

REASON

NOte onely Fortune helpeth men ẏ he valiāt (as si the old prouerb) but reason muche more, whyche Tullius

as it

7633a

as it were with precepts, confirmeth the puissaunce of prawesse.

What thyng in a man is best: Reason: for by that he goeth before beastes, and followeth the Goddes. Wherefore a perfecte reason is that good, whyche properly belongeth to manne, all other thynges is to hym communne with beastes, for if he be strong, so is the Lyon: if he be fayre, so is the Peacocke: if he be swyfte, so is the horse. I do not saye that in every of these thynges, the other surmounte hym, for I serche not that thyng whyche is moste excellent in hym, but that whyche is hys owne, and belongeth properlye to hym: for as he hathe substaunce, so hath he trees: And as he hath volyntarye meuynge, in lyke wyse hath not onely ỳ beastes, but also ỳ wormes. If he haue a voyce, so hath dogges, and much lowder, the Egles more sharpe perceyuing, the Bull muche greater, the Nightingale sweeter. Then what thyng properly is a mans owne: surely reason: for that beyng in the ryghte course and perfect, maketh a man full of felycitye.

RELIGION

Rely-

RElygyon pure and immaculate in ẏ syght of God is to succour poore thyldren and wyddowes in theyr tribulacion, and to keepe them selfe vncorrupted in thys temporall world. Iacobus

He is a strong theefe, and tourneth Gods house into a theeses cabyn, that of relygion seeketh promocion. Hieronymus

REPORT

AMong thy frendes detract not the kyng, nor in the most secret place of thy chamber reporte none evil of a great man: for the birdes of heauen wyll beare abouts thy voyce, and they that haue feathers, wyll tell thyne opinyon. Ecclesiast

RICHES

TO muche richesse maketh place to losse. Quintus cursius.

Some thynges be more easelye gotten then kept.

Ryches shall nothyng auayle: when God wyl take vengeaunce: good dedes shal delyuer man from dampnacion. Salomon

Substaunce sone gotten shal appaire and that whych is gathered by litle and lytle, shal encrease in thy handes.

Ryches

7633a

Ryches becommeth not a foole, nor a vyle seruant to haue rule ouer prynces.

He that gathereth treasure wyth a tounge ful of lyes, is vaynglorious and foolysh, and at the last shal fall into the halters of death.

Ecclesiast

That ryche man is blessed, that is founde wythout blemyshe, and that foloweth not ryches, & putteth his truste in money and treasure. Let se who is he and we wyl commend hym. For in hys lyfe he hath done wonders.

Paulus

They that woulde be ryche doe fall into temptacion, and the snare of the diuell, also into manye vnprofitable and harmeful desyres, whyche drowne men in death and perdicion.

Quintus curtius.

Commaunde thou the ryche men of thys worlde, that they presume not to highlye, nor trust to the incertaintye of theyr ryches, but to do well in god, that lyueth euer, whych giueth vs abundatly al thynges to vse at our liberty, and to be ryche in good woorkes, & to gyue gently, to participate with other, and to make with theyr treasure a good foundacion for the tyme cōminge, for attayninge

ning to the life, which is very certaine.

SAPIENCE

Men called wyse men are not to be honoured for eutrye words that thei speake, but for theyr stablity and constancye in vertue. Tullius, tusc, v

Prynces become wyse by companye of wyse men. Euripides

The ardent desyre of wysedom bringethone to the everlasting kyngdome. Sapienria

O ye rulers of people, so that ye loue wisedome, that ye may haue a perpetual kyngdome. Ecclesiast

The roote of wysedome is to feare God, and the braunches thereof be of long lyfe.

A wise harte & that hath understanding wyl abstayne frō il dedes, & in warkes of iustice, his purpose shall prosper.

The thoughtes of a wyse man at no time, nor for any feare shall be depraued.

A temperate and moderate persone nedes musts be constant, he that is constant, is quiet of minde, he that is quiet, hath no vexaciō, & consequētly, no griefe or disease, & al these thinges do perteine to a wise man. wherefore it foloweth no Tullius

griefe

7633a

grefe nor dyseases may be in a wyse mā.

Seneca. The greatest token and office of Sapyence, is that the dedes do agree wyth the wordes, and that the person be euer one, and lyke to hym self.

Let thy myndes and thoughtes here to extende: or lye wishe and busely tare, for to be wyth thy selfe alway contente, and satysfied wyth the goodes that of the do procede, all other desyres referring to God.

Sapienria. Wysdome excelleth strengthe, and the prudente person, is to be preferred before him that is puissant.

A wise mās joy is so surely wrought that no fortune may breake it, and in alway and in euery place quiet. It depende then none other thing but it selfe, nor loketh for ye fauour of mā or of fortune.

SCRIPTVRE.

Paulus. All scripture inspyred of god is prosytable to teache or to reproue, to correct, to instruct in iustyce, that the man of God be perfit, and furnished vnto euery good worke.

Augustin. The scripture and the creature serue bothe for thys purpose, that he maye be sought

soughte for and loued, that created the creature, and inspyred the scripture.

If accordyng to the saying of Paule, Christe is the vertue of God, and hys wysedome, he that knoweth not scripture, knoweth not the vertue and wisedome of God, for the ignoraũce of scripture is lake of knowledge of Christ. Hieronymus

Let vs not thynke that the gospel is in the wordes of scripture, but in the vnderstandyng, not in the skyn, but in the marowe, not in the leaues of woodes, but in the deepe rootes of reason. Idem

SIMPLICITYE OR playnenes.

THe symplicitye of iust men shall adresse them to god. And the deceit of yl men shal be theyr destruccion Salomon

The iuste man that walketh in hys symplycity, shall leaue hys chyldren after hym happy.

Prudence without symplicity, is malyce and craft, and symplicitye wythout prudence is maystres of foly. Hierouymus.

SICKENES

SUfferance of syckenes is tollerable, if thou doth contempne that whych Salomon Seneca

76338

laste of all she dothe menace.

Salomon
Seneca

In many meates is hid much sickenes
Nothing so much letteth helth, as oft chaunge of medicines. The plãt neuer proueth, that is oftentymes set.

o, Dama
cenus,

The fyrst cure of sycknes, is the preparatyon of good ayre, whyche conserueth the harte: The seconde is moderation and order of meate and drynke. The thyrde is in dyrectyon of labor and reast: the fourth is forbearing to much slepe and watch. The fyfth is the discretion in expelling or stopping ỹ humors: The sixte is the temperaunce of gladnes, anger, feare, and sorow. The departyng of these from theyr equall temperaunce is cause of all sykenesse.

SVPERSTICION.

Quintus
Curtius

NOthing more effectually ruleth a multytude than superstition, els be they vnruly cruell & mutable.

Cullius.

Not only phylosophers, but all oure forefathers dyd euer separate superstyon, from true Religyon: for they whyche prayed al day, that theyr chyldren moughte ouerlyue them, were called superstityous, whyche name afterward was

larger

larger extended.

He that is inclyned to Superstityon, Seneca
shall neuer be quyet.

Superstityon is made errour, for it feareth them whyche ought to be loued, and whom she worshyppeth, them dothe she violate, what dyuersytye is it, whether thou denyest God, or speakest yll of hym.

SHAMEFASTNES.

That whych thou art ashamed to speke, be also ashamed to thinke. Hieronymus Seneca

Shamefastnesse is to be much made of, for as longe as that abideth in the mynde, there is yet a place for good hope to reaske in.

Diogenes beholding a yonge manne blushe, sayde vnto hym: comme be of good cõfort, this is the right colour of vertue Diogenes

SILENCE.

Receyue not a Swalowe into thy house, that is to saye, haue not in thy house clatterers and men full of language. Pithagoras.

An yll man is soner vanquished with silence than wyth answeres, for malyce Chrisost

76338

is sooner styred wyth wordes then re-
fourmed.

Lyke as a cytye is, whyche standeth wyde open, and is not compassed wyth walles: so is a man, which can not kepe sylence.

TRVTH.

David. ALL the wayes of our Lord is mercy and truth.

Hitronymus. Let thy tounge be ignorant of lying and swearyng, and love so well truthe, that what soeuer thou speakest, thynke that thou swearest.

Lactãtius Truth most commonly, wyth many wordes is shatered to nothyng.

TEMPERANCE

Plutarch, TO a well ordered country or cytye those expences be thoughte meete and conuenient, that be lytle & moderate, the end wherof is necessary and honest, pleasant and thankefull: so that it lacked boothe reproche and damage.

A temperate and moderate person, not wanton nor affectionate to his owyn appetite, may be to no man in his countrey chargeous, to no man cruel or greuous, to no man daungerus. For he is of nature

nature familier and gentle, easy to mē that wyll come and speake wyth hym, whose house is vnlocked, not shutte, but open to al men where euery man, as it were in tempestes and stormes, maye repayre for theyr succours.

What doth that man lacke to liue in felicity, whom valyant courage deliuereth from all sorow and feare, and temperaunce calleth from carnal appetite, and letteth hym not exceede in foolyshe reioysyng?

TALE BEARERS

TEl no yl tales of God and hys saintes, nor reporte not yl of the prince of thy country. Salomon

All reportes be to God odious. Paulus, Hieronymus.

More offendeth the tale bearer that mynisheth the loue in a mans harte frō hys nygh friende or neyghbour, then he that pulleth meate from the mouthe of a hungry begger. For lyke as the soule is more precious then the mortal body, so is the foode of the soule of more estymacion, then the nourysshment of carrayne.

76338

NO man may be saide to liue a short tyme, that hath attayned of perfect vertue the perfect reward.

Gelasius. It beseemeth vertue to be free from al dred, and out of subiection.

Tullius Tusc. Vertue is euer one with most deepe rootes perfectly set, which with no maner of vyolence may be destroyed.

Aristotel It is the vertue of an honourable personage, commendably to rule, and also be ruled.

Paulus, Flie from yong and wanton desires and folowe iustice, faythe, charitye, and peace, wyth them whyche honour God wyth a cleane hart.

Lactãtius Vertue is to be honoured, not the ymage of vertue, nor she is not to be honoured wyth censynge or prayer, but onely with a good wyl and purpose.

Paulus Vertue is to restrayne anger, to mitigate desire, & refrain carnal pleasure.

The fruites of the spirite is charity, ioyfulnesse, peace, pacience, bounteousnesse, goodnesse, long sufferaunce, gentlenesse, fayth, temperaunce, continence and chastitye.

Aristotle. As the comming of one swalow maketh

keth not spryng time, nor one hotte day or houre maketh not somer: so one vertue maketh not a vertuous perso, nor one lytle tyme in prosperity, setteth not a man in perfect felicitye.

Where rychesse is honoured, and estimacion, rule and authoritye thereon attendeth, there vertue wareth dul, pouerty is had in reproche, innocencye is reputed for yl wyl or malyce. Saluſtius

VOLVPTVOVSNES

CAto the elder inuehyng agaynſte the people for theyr inordinate lyuyng, sayd: It is in vayne to talke to a bealy that lacketh eares. Cato

VVYFE

A Foolysh chyld is the fathers hart sore, and a brawlynge wyfe is a house alway dropping. Salomon

A wyse woman buildeth vp a house.

An vnwyse woman wil destroy with her handes that whych is buylded.

That mā is blessed ỹ hath a good wife the yeares of thē thereby are doubled. Philo

No head is more myscheuous thē the head of an Adder, no wrathe exceedeth the wrath of a woman. Sapient. Eccesia

76338

It is moze pleasaunt abyding wyth a lyon oz dzagon, then co dwel with a vē-geable woman.

Lyke as the clymyng on a sondy hyll is to the feete of an old man, so is a clat-teryng woman to a man that is quyet.

A woman if she haue souerayntye, is to her husband frowarde and contrarye.

Gyue not to the water that serueth thy house neuer so lytle and issue, noz to an yl wyfe lycence to wander.

A constaunt wyfe reioyseth her hus-bande, and in peace shall pzolonge the tet me of hys lyfe.

A stedfast woman is a golden pyller set on baccs of syluer.

VAINE GLORY

Paulus, LEt vs not be desyrous of vayneglo-rye, one pzouokyng the other with mutual enuye.

Augustin The vayneglozy of thys wozlde is a deceytfull sweetenes, an vnfruitfull la-bour, a continuall feare, a daungerous aduauncement, a begynn ng wythoute pzouidence, an end wythout repētance.

Ambrose There is not so muche ioye in hygbe clymyng vpwarde, as there is sozowe in

in falling hard downward, nor so much renoume after victorye, as after ruyne reproche of foly.

What should be that is strong, auaunt of hys strength, whom bodely sykenes bryngeth to feablenes:

What should the ryche man auaunt of hys rychesse, whose hope by a theefe or, a tyrant is soone disapoynted:

VIRGINITY.

VIrginity is syster of aungels, vanquysher of lustes, pryncesse of vertue, possessour of good thynges. Sciprian.

The woman vnmaried, and the maiden vncorrupted, thynk on thyngs that pertayne vnto God, to the intent to be holy in body and soule. Paulus

What profyteth a whole body wyth a mynde corrupted: Better is an humble matrimony, then a proud virginity. Augustine.

A maydens speche would be circumspect, sober, and selde: not so excellent in eloquence, as in bashefulnesse. When thou speakest, let men maruayle at thy shamefastnes: when thou speakest not, let them wonder at thy wysedome and soberneste. Ambrose

76338

Wrath.

VVRATH

Salomon

A Foole immediatelye dyſcouereth hys anger, he that hydeth hys iniury, is wyſe and craftye.

An angry perſon prouoketh contencion, but he that is pacīēt, appeaſeth debate, when it is ſtyrred.

Be not familiar wyth a man full of anger, nor kepe not company wō a furious perſon, leeſt thou learn hys waies, and cauſe thy ſoule thereby to offende.

Iacobus.

Let euery man be ſwyft in hearyng, ſlow in ſpeche, and ſlowe in diſpleaſure.

Gregorie

By wrath wyſedome is loſt, ſo that it can not appeare, what ſhoulde be done, nor how it ought to be done.

Seneca

The chiefe remedy of anger is delay that the fury may abate, and the darkenes that maketh wit blinde, may decay or at the leaſt way be not ſo groſſe.

Bias

Haſt and wrath be the chief enemies of counſayle.

Plato beyng demaunded, whereby a wyſe man is beſt knowen, he ſayde: A wyſe man when he is rebuked, is there with not angry, nor any thing the prouder, when he is prayſed.

FINIS.

¶ The Table of thys pre-sente booke.

Abstinence.
Aduersity.
Affection.
Ambityon.
Authority.
Amity.
Apparayle.
Almes dede.
Accusation.
Arrogancye.
Age.
Auaryce.
Babblinge.
Battaile.
Benefite.
Bysshop.
Bostynge.
Chastity.
Charity.
Constancy.
Carnal appetyte
Consideration.
Confession.
Contẽpt of worldlys thynges.
Customs.
Correction.
Counsaile & counsaylours.
Communicatiõ
Cruelties.
Curiosity.
Compassyon.
Deathe.
Delicate lyuinge.
Deceyte.
Detractyon.
Dronkennes.
Discorde.
Dignitye.
Dolours.
Doctryne.
Dissimulation.
Dyet.
Ease.
Example.
Enuy.
Eloquence.

Fame

7633a

Fame.
Faythe.
Feare
Folye.
Flaterye.
Fortytude.
Fortune.
God.
Gouernoure.
Good men
Glorye.
Gluttonye.
Grace.
Humblenes.
Hatte.
Honoure.
Hypocrisye.
Ill men.
Justyce.
Judge.
Judgemente.
Ignorannce
Ingratytude
Idlenesse.
Inordynat apetite
Kunnyng.
Kyng.
Lendynge and borowynge.
Losse of a frend or of goodes.
Laboure.
Lawe.
Lawes.
Lechery.
Lyberty.
Liberalitye
Lyfe euerlastyng.
Loyalty.
Malyce.
Maryage.
Mercy.
Maners of men
Nature.
Necessity.
Nobility.
Obstinacy.
Obedience.
Pacience.
Peace.
Periury.
Peryl.
Pouerty.
Prayer.

Puillaunce.
Prodigality.
Prosperity.
Prouydence
Pryde.
Prudence.
Promyse.
Pastyme.
Publyke weale.
Quyetnesse of mynde.
Reason.
Religion.
Repozte.
Rychesse.
Sapyence.
Scrypture.
Simplicity or plainnesse.
Syckenesse.
Superstition.
Shamefastnes.
Sylence.
Truthe.
Temperaunce.
Tale bearers.
Uertue.
Uoluptuousnes.
Wyse.
Uayngloxy.
Uirginity.
Wzathe.

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76338

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Perfect

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Elyot, Sir T.

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